

THE MESSENGER.

"AS THE TRUTH IS IN JESUS."

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Poetry.

THE FEAST OF LIGHT.

By Harriet Converse.

Low in the East, with bright and bounteous ray,
From God to man a sun-crowned holy day
Triumphant comes, with list'ning, wakeful
Time,
In songs of Nature's own mysterious rhyme!

Its summons sounds, and lo! wherever spread,
The Earth to Life hath rendered back its dead,
And Easter joy the morning softly weaves
With golden threads of sunshine through the
leaves!

All Nature feels its God! unsealed to bloom
In troops and golden clusters and perfume,
Each shrub and honied nard, with fragrant
breath,
Has risen from its sepulchre of death!

From sacrifice to feast! The Lamb is slain!
Let joyous Earth, in one eternal strain,
Proclaim the R-surrection from its night!
The veil is rent in twain—God giveth Light!

Between the ice girt zones of South and North
Lie reaches where no festal flowers come forth—
O Easter Light, into all lands gleam far!
The glory of the radiance of Thy Star!

O Thou of Lenten vigils, now arise
To greet the coming gladness in the skies,
Beneath the portal of the holy gates
Faith, with her crown for thy enduring waits!

Soft, sweet, and low, through Easter's living
air,
Breathe to thy soul this anthem and this prayer:
"Through sacrifice Christ's kingdom was begun,
On Earth, as in Heaven, God's will be done!"

—Churchman.

Communications.

For the Messenger.

BOARD OF FOREIGN MISSIONS.

The meeting of the Board of Commissioners for Foreign Missions of the Reformed Church in the United States, to be held in the Salem's Reformed Church, Harrisburg, Pa., on Tuesday, May 6, at 2 P. M., will be one of the most important meetings ever held by the Board. The business to come before it will require most earnest deliberation, and should be thoroughly considered. The prospects of the mission are of the most encouraging nature. It is absolutely essential that the Board should prepare for the General Synod, a full report of all its proceedings for the past three years, and be ready to propose such measures as will challenge the endorsement of the Synod, and secure the co-operation of the whole Church. The opportunity to take a large part in the Christianizing of Japan is at hand. If we can enter the "Open door," and equip ourselves for the work, we shall reap an abundant harvest. The day of preparation has ended, and the day of active toil has dawned. If the General Synod can be roused to a consciousness of the magnitude of the work, the grand opening, and grasp the great idea, then will the Church respond throughout its length and breadth, and in proportion will increase at home. Our faith cannot now falter. We must go forward or perish. Japan is the key to the Orient. We are highly honored by the Great Head of the Church, to have part in shedding a light much brighter than the light of the sun in the meridian of an oriental sky. By preaching Christ, the light of the world, we shall illuminate the golden isles of the East, and give unto them not only light, but life.

The members of the Board are Rev. B. Bauman, D. D., C. Z. Weiser, D. D., N. Gehr, D. D., J. H. A. Bomberger, D. D., D. Van Horne, D. D., C. W. Santee, D. D.,

T. S. Johnston, D. D., Elders, Hon. R. F. Kelker, G. S. Griffith, W. N. Seibert, Geo. Gelbach. Dear brethren, make your arrangements to be present. Do not allow any other engagement to interfere. This is the most important call for your service that can be made. By your presence and counsel show your interest in this work of your Master. Respectfully,
THO S. JOHNSTON, Sec'y.
Lebanon, Pa., May 16, 1884

For the Messenger.

HOW SHALL WE GET THEM?

If we may believe the reports which come from all quarters, there is great need of ministers in the Reformed Church. Our missionary stations want pastors, many congregations of long standing are vacant, and every earnest church-member is asking why this is the case? We have been for years very slow to accept young men, offering for the work, unless they were willing to take a regular college and seminary course. In this way we have lost valuable material; men who were anxious to engage in the work, but could not afford, on account of age, and want of funds, to spend so long a time in preparation. They had zeal for the service, had some experience in the world and amongst men, and would have made efficient pastors for many charges. The truth is, this class of men have been largely instrumental in building up the Methodist Church, and making it the power it now is in Protestant Christianity. They were earnest and studious, and became great powers for good. The Reformed Church would do well just at this time to look at this subject seriously, and act promptly. A zealous man, with a moderate amount of theological learning, is much more likely to be successful as a pastor and preacher, than one profound as a theologian but inexperienced daily. Look over the Church and you will find those most successful in building up congregations and making converts from the world, are not always the most learned of our ministry. If there is a Protestant denomination in the land which has had doctrinal preaching, it is the Reformed. We have had thirty years of constant hammering in that department. The Church has caught sight of the mission fountain, and every one is running to take a drink of the refreshing waters. Our ministers are awaking to the fact, that their people are running ahead of them. The people are looking for leadership and more thorough organization of this work. For years past—until within the last ten—our children have rarely heard the word mission or missionary. If we wish to succeed in this work, our ministers must preach missions; must talk of the subject in the Sunday schools, and in private with their members. Mission-schools are, as a rule, successful, and the reason is largely to be found in the fact, that teachers who enter such schools are very zealous in the work. So, too, we must take men who are earnest, who feel impelled to preach the Gospel, and who have had some experience in life and know how to move men. If a man has the cause deeply at heart, he will impart his spirit to his hearers. Learned essays on inexplicable questions are not so much for edification, as the personal life and work of Christ, presented from a heart glowing with the love of souls. There are some such men now in the ministry of our Church whose work will compare favorably with that of others, much more learned. This should not, and will not interfere with the education of young men who have time for more extended study. To prepare men in the way indicated, they should be educated apart from a regular college and seminary. The course of study should be so arranged as to give a fair preparation in two, or, at most, three years. The mission spirit should pervade the whole course. This work has been done in the past, the Church benefited, and souls have been converted through the agency of such a ministry. It may be said, that was good enough in the past, now we must have an educated ministry. Well, we have as high a standard for the ministry as is possible, still, there will be

abundant room for the class I have been describing. Many who have gone through the four years of college, and three years seminary course, to say nothing of the preparatory course, have not proved themselves remarkably successful in their ministerial life. C.

Selections.

THE PUBLIC SCHOOLS.

From Dr. Higbee's Report.

Assuming that wickedness is on the increase among us; this certainly does not of itself determine how far our common schools may be the cause thereof. There are other factors of our social life which have to do most intimately with our ethical being. Who does not remember Herbert's thoughtful sonnet?

"Lord! with what care hast Thou begirt us round!
"Parents first season us. Then schoolmasters
"Deliver us to laws. They send us bound
"To rules of reason. Holy messengers;
"Pulpits and Sundays; sorrow dogging sin;
"Afflictions sorted; anguish of all sizes;
"Fine nets and stratagems to catch us in;
"Bibles laid open; million of surprises;
"Blessings beforehand; ties of gratefulness;
"The sound of glory ringing in our ears;
"Without our shame; within, our consciences;
"Angels and grace; eternal hopes and fears;
"Yet all these fences, and their whole array
"One cunning bosom sin blows quite away."

Most of the children of our Commonwealth are blessed with the care and guidance of family life all through their childhood, and under the most favorable conditions for that training and culture which shall save them from the fearful temptations of after years. Why not, with equal truth of logic, say that our general family life is a failure, because wickedness and crimes of right to a "bad sense" (just) are concerned, we have our judges and courts, our penalties of jail, and prison, and the gallows; our police and detectives, our reformatory schools, and a vast body of prohibitory legislation. If crime of this character is on the increase, why may we not say, with as much logical force, that all this is a failure? So far as the interests of piety (as) are concerned, we have our pulpits and pastors, our family altars and Sunday-schools, yea, all the means of grace made to surround the child from earliest infancy: and with these neither the State officials nor the schools interfere, but on the contrary show warm sympathy, together with grateful homage. Why, then, may we not say, as logically at least, that all these forces are failures, because wickedness is on the increase? Has the school house so potent a charm against all wickedness, and is it clothed with so impervious an armor against the assaults of all demons, that it must *per se* be a failure if suffering humanity is not redeemed from the curse and woe of wickedness and crime?

The common schools must take their due share of the burden, but not all of it. They have no right to be, nor are they, poised against the religious sentiment of the citizenship of the State. They ought not to be, nor are they, irreverent toward the worship paid to God in the thousand temples that adorn our land. While specific confessions of faith cannot be taught, yet that morality which rests upon a divine revelation, that discipline of the soul which comes from God's word, and from prayer and praise, ought not to be, nor is it, excluded from our schools. Neither infidelity, nor blasphemy, nor drunkenness, nor lust, are regarded as proper qualifications for our teachers. Indeed, if our superintendents were so far to forget or violate the law as to give certificates to candidates possessing such qualifications of character, our directors would at once refuse to keep them at work in the school room.

It must be granted, however, that better ethical results should be reached than we find at present; and care should be taken to ascertain where the difficulty lies, and what means are to be used to remove the same.

First, that ethical culture which is gained by mutual trials, and cares, and sympathies, and affections—the endearing

and ennobling sentiments which grow out of a long continued relation of master and disciple, the moral force of which enters and abides in the life through all our years, is too much wanting in our common schools. Our teachers are perpetually changing. Year by year they come and go, and gain only a transient acquaintance as they hurry by. They are too much like hirelings by the year. They stay not with the children as familiar with their whole family life, and conversant with their temperament and habits. They abide not with their pupils as long tried and revered guides, (in *parentum loco*)—the power of whose guardianship of love grows mightier from year to year. They vanish from view so quickly as to leave no clustering reminiscences for maturing childhood to gather, and profit by the delight thereof. Their life, and thought, and high purpose have had no time to enter into the vision of the child's soul, and fill it with higher hopes and aspirations. They seem almost as *pedagogic tramps, not teachers*. What an ethical loss there is in all this!

When we bear in mind what broad responsibilities are involved in the relation between teacher and pupil, this loss becomes more apparent. It is true, the relation here spoken of is mediated by an organized system, which, at the outset, is external both to teacher and pupil. An earnest teacher, however, will strive to master the system and the routine necessarily connected therewith. This he can do by careful examination of the best and most successful schools, or by a regular and thorough course of practice in a normal school. But back of all this there is a relation of far deeper significance, in which the two come face to face—where will meets will—where soul speaks to soul—deep answering to deep—where, in fact, there comes to be a kind of spiritual co-existence, the force of which reaches beyond the mere recreation and class discipline, and becomes a life-long motive of good or evil. A relation of this character demands more than the brief acquaintance of a few months. Indeed, the whole power of it is thrown away by the frequent changes which now characterize the management of so many of our schools.

Every effort, therefore, should be made to give a longer and more continuous tenure of office to the teachers of our common schools, and to secure, for this end, teachers whose inward culture of character is such as to give to their presence and personal influence a power more far-reaching than all mere attainments of science can ever be. Perhaps, were the salaries of our teachers sufficiently increased, and a longer term of professional service guaranteed, we might secure permanent teachers for our common schools, as our higher schools and colleges do, and thus accomplish, in the way of moral culture, at least tenfold more than at present.

Again, virtue is no abstract thing; it is an inward habit of the whole soul, a strength engendered in the will to actualize the good in all the complicated relations of life. As such strength and condition of soul involves a tendency to pass into activity, and find in this way fitting representations of itself; and these representations constitute what are commonly called the different virtues, which, however, are but the phenomena of the same inward habit of the soul through duty brought into exercise. The result, of course, is the good, which, as an end, is also in the beginning, and is, indeed, inspiration of the whole process.

Virtue may be said to begin in the very first crisis, when a resolution is made by which an appetite or merely selfish end is subordinated to a higher ethical end, or, when the will, under the inspiration of an ethical idea, asserts itself in the way of duty over the power of nature. In the sphere of our flesh-existence, it shows itself in that self-mastery of the body, so that with its appetites and elements of strength it may not rule, but become the fit organ of mind and spirit. Physical health and muscular power are not the ends in view. The bully and the bulldog may possess these. The object is such an ordering of the whole bodily life, such self-government in this sphere, as shall

facilitate that culture which the presence of mind and spirit necessitates. Dietetics and gymnastics are not for the prize-fighting ring, and all gladiatorial sports are a prostitution of our ethical being. But of course, the process does not stop with the body. From the very nature of virtue, it must cover the whole life, until the character has become complete and in full harmony with the law of all proper personal being.

Let it not be supposed, however, that in any moral resolution the will acts at random, or by mere caprice. This is not its freedom by any means. There is always a motive, an initial base of character predisposing, a deposit or remanency of influence and impressions which are inwardly determining. Virtue unfolds itself in the bosom of character, while at the same time it is constructive thereof, as its activities are put forth hour by hour, and day by day. Hence, it is important that, at the very outset, the individual will of the child be confronted with a more general will in which the authority of moral law is made to meet and challenge its obedience. Such, at the very beginning and by Divine Providence, is the family, in the bosom of which the child begins to be. Natural honor and reverence here are natural and instinctive, yet the time comes, and generally at a very early period, when they are lifted out of this natural base, and through a necessitated resolution of will become moral. Such, also, is the school, in which capricious opinions or mere sense judgments are subordinated to truth, which in the form of science is not individual, nor indeed can be. So in the school, as regards the feelings, a kindred process should show itself, where tastes and impulses of fancy merged in merely carnal pleasures, are to be subordinated through art to the beautiful. Just here, and especially in our opening childhood when abstract analyses have no place, but when the inner impulses of feeling and fancy are in almost constant play, too much attention cannot be given to that ethical culture which can be made to reach the soul through song and art, and, indeed, through every organ in and by which the spirit reaches out into contact with the surrounding world. Hence, almost every home has within it, as by a holy instinct, the ministrations of art in the yard, with its flowers, and lawns, and shrubs, and trees; in the furniture and decorations of the house; in the mother's lullaby, widening into the music of the drawing-room, and into the choral glory of family song, where, both for wayward children and anxious parents, its magic is "transporting to the feet of eternal mercy the soul trembling on the wings of repentance, hope and love."

In the school home, also, too great care cannot be taken that all the surroundings of the child, which reach in upon his inchoate existence, and which are ceaselessly forming a deposit of impressed good or evil, ever remaining, and into which all the roots of sub-quent character penetrate and gather nourishment, be what the higher ends of our personal being demand. There is such a thing as stony ground and good and honest soil of soul life, into which the seeds of infinite love and wisdom fall, may either wither or bring forth fruit sixty and an hundred fold.

In this direction there is great need of advance among us. The exquisite picture of the great dramatist is still true, and a contemplative Jacques can now see

" * * * the whining school-boy with his satchel
"And shining morning face, creeping like snail
"Unwillingly to school."

When we make our school-houses intellectual shops merely, in which our children are huddled within the inclosure of four bare walls, often with no regard in the building and its surroundings for physical decorum even, and in some cases, we may say, with no regard for decency—when from some hard-beaten *trivium* with no surrounding fence, or yard, or shrub or tree, the urchin is thrust into his dingy barrack, we must expect irreverence, and a wild license of disposition, in the presence of which all virtue and true culture are impossible. When on the contrary, our school-houses are homes, as we are glad to say is already the case in some sections of our State—when the structure, the furniture, the grounds, and all things within and without are representative of culture, and surround the child as with a presence at once demanding his reverent regard, and at the same time reaching in upon his soul as the sunny warmth of spring reaches in upon the moss and leaf-hidden violet, awakening bloom and fragrance—then may we hope for better moral results, which, so far as our social life is concerned, are more important even than intellectual or industrial skill.

Family Reading.

AFTER THE WINTER.

By E. F. F.

While yet my thoughts are hovering round the grave
We made a Christmas, underneath the snow,
The earth smiles warm at Spring's reviving touch,
And Easter lilies blow.

With their sweet breath my sad heart wakes to think
Upon that grave from which, at early day,
So long ago, the weeping women found
The Saviour gone away.

Stealing upon the winter of my grief
With fairer promise than the lilies bring,
Comes this glad thought, sweeter than dawn's
first flush,
Or earliest breath of Spring:—

Christ rose: and that dear life so near my own,
Encompassed here with earthly ills and cares,
Risen with Him, in gardens of His love,
Its perfect blossom bears.

—Advance.

ACCEPTED IN THE BELOVED.

To be accepted of God means not only no condemnation, but access, sonship, assurance, great blessing. This high station is only gained in and by virtue of union with the Beloved, even Christ. He is worthy, the fairest among ten thousand, and by union with Him and on account of this merit we have acceptance. Thus Melchisedech found favor with David. Because of the love David had for Jonathan he made inquiry when seated upon his throne if there were any left of the house of Saul, that he might show them kindness for Jonathan's sake. The poor cripple, lame in both feet, of himself had nothing to recommend him to the notice of the king, but because he was Jonathan's son therefore he became to David an object of great interest, and was summoned from Lo-debar, and gifted with great possessions, and partook of meat at the king's table as the king's son. He was accepted solely on account of his connection with Jonathan, whom David loved as his own soul.

In many a household it has happened that a much loved son, who went from home with his parent's blessing, has returned after a time with some maiden now his wife. She is an utter stranger to all the inmates, yet from the first is taken into the home as one born in the house, and this solely on account of her union with one beloved of the household. Let her attempt to gain such a position on her own account, and she strives in vain. Though beautiful, talented, and amiable, the family has no place for her save as a servant; but no sooner does she come as one who occupies a tender place in the affections of one beloved of the household than every hand is extended and every voice bids her welcome.

So it is with us. Jesus hath loved us, we cannot tell why. He hath married Himself to our poor fallen race, and on account of our union with Him, which can only be perfected when we in some measure reciprocate that love, we are accepted of the Father, and are no more strangers and foreigners but fellow-citizens of the saints and of the household of God. The moralist seeks in vain for acceptance because he seeks for it on his own account. On this ground he may be received as a servant but never as a child.—Selected.

WILL AND MAY.

By Henry C. McCook, D. D.

The Scriptures continually assert the sovereignty of God in human salvation. They declare with equal force and plainness the liberty and responsibility of the human will in receiving and rejecting Christ. Whosoever will come may come! "Whosoever will, let him take!" and him that cometh to Me I will in no wise cast out.

Shortly after I came to Philadelphia as a pastor I was called to visit a woman in mortal sickness. She had been reported to me on the church list under the name of "Cook," but I found that really her patronymic was the same as my own, her true name being Margaret McCook. She was a plain, worthy woman, who had been for years a housekeeper in a city household. She was greatly distressed as to her personal salvation; the promises all seemed to evade her grasp.

"They are not for me; not for me!" was her mournful cry.

I bethought me, in this exigency, of Baxter's famous saying about "Whosoever," and adapted it to the case in hand. Opening the Bible at Rev. xxii. 17 and John vi. 37, I read the passage quoted above. "Now," I said, "if I could read out of this Holy Book these words, 'If Margaret McCook will, let her take the water of life freely,' would you think the offer of salvation really meant for you?"

"Surely, sir, I would," was the reply.

"And why should I not?" was her response; "who else could be meant but me? Sure, sir, I don't know any (ther) Margaret McCook. It's a rare name."

"That may be true, indeed," I said; "but here am I, well nigh a stranger to you, never having known, until lately, that there was such a person living as you, and yet I know three other persons bearing precisely the same name as yourself! Now,

if that name were written by the very finger of God in your own Bible could you say which one of these four persons was meant? Could you be sure that the text was intended for you?"

I waited a moment, to allow the thought to root into her mind, and then continued:—"Let me read this text again as God wrote it, 'Whosoever will, let him take!' Here is a word—'Whosoever'—which, you see, does cover your case, although your own name might not do so. Were your very name written here you might say, truly, 'There may be some other Margaret McCook, and the promise is for her.' But with *whosoever* in the text you cannot say that. The word covers you, covers all having your name, and all of whatever name in the whole world. The Holy Spirit has written this text and all others in the very best form to give assurance to troubled souls. 'Come unto Me *all ye*—that labor and are heavy laden and I will give you rest.' Believe it, Margaret, this message is for you!"

It appears to me, as I recall the incident, a strange thing that any intelligent reader of the Bible should need, or should be influenced by such peculiar reasoning as this. But it led that soul into the light, and kept her therein with full trust until her spirit went to God. Therefore I write it in the hope that some other doubter may find, even in so simple an argument, a guide-board pointing the way to Christ, the All-Saviour.—Presbyterian.

BAALBEC.

Everything is colossal. The area is larger than that of the temple at Jerusalem. We may begin with the walls, which are half a mile around, and of such height and depth as are rarely attained in the most tremendous fortress. When from within I climbed to the top, it made me giddy to look over the perilous edge to the depth below; and when from without the walls I looked up at them, they rose high in the air. Some of the stones seem as if they must have been reared in place, not by Titans, but by the gods. There are nine stones thirty feet long and ten feet thick, which is larger than the foundation-stones of the temple at Jerusalem, dating from the time of Solomon, or any blocks in the great pyramid. But even these are pigmies compared with the three giants of the western wall—sixty-two, sixty-three and a half, and sixty-four feet long!

These are said to be the largest stones ever used in any construction. They weigh hundreds of tons, and instead of being merely hewn out of a quarry, which might have been on the site, and left to lie where they were before, they have been lifted nineteen feet from the ground, and there embedded in the wall! Never was there such colossal architecture. How the enormous masses could be moved is a problem with modern engineers. Sir Charles Wilson, whom I met in Jerusalem, is at this moment in Baalbec. Standing in the grounds of the temple, he tells me that in the British Museum there is an ancient tablet which reveals the way in which such stones were moved. The mechanics were very simple. Rollers were put under them, and they were drawn up inclined planes by sheer human muscle—the united strength of great numbers of men. In the rude design on the tablet the whole scene is pictured to the eye. There are the battalions of men, hundreds to a single roller, with the taskmasters standing over them, lash in hand, which was freely applied to make them pull together, and the king sitting on high to give the signal for this putting forth of human strength *en masse*, as if an army were moving to battle. A battle it was in the waste of human life which it caused. These temples of Baalbec must have been a whole generation in building, and have consumed the population of a province, and the wealth of an empire.—Evangelist.

HOUSEHOLD RELIGION.

If there is a revival needed in any sphere of life it is in household religion. For the family lies at the root of things. All our hopes for the future, in both Church and State, are bound up with the well-being of our families. Let family piety decline, and that of the church will decline with equal step. Let the restraints of religion diminish their hold on the family, and the restraints of law will be but feeble in the State.

We say that there is need of a revival of household religion. We have especial reference just now to religious observances in the family. Religious observances will foster, even if they can not create, true piety. Yet we fear that in many professedly Christian households religious observances are largely or altogether neglected. This ought not so to be. The form without the spirit, to be sure, is empty and profitless. But there is no good reason why the spirit should not animate the form, and so the religious observances contribute mightily to the growth of true and fruitful piety.

The family gather around the table, but through some strange timidity the father does not venture to invoke the divine blessing. Surely that household will not be swift to remember the Father of lights, from whom comes every good and perfect gift. It may be, however, that a blessing is asked, but it is made to take the place of any other act of worship. Better this than nothing, but alas for that family which has no family altar! Private devotions cannot take its place. Private devotions, moreover, are apt to languish where the spirit of prayer does not pervade the family. The household as a

household, ought to seek the divine blessing upon itself before engaging in the duties of the day, and ought to recognize the divine care and implore further blessing before separating for rest at night.

We know that it is often pleaded that time is wanting for this service. But surely, if the heart was in the matter, time could be found. No one can honestly say—a very few exceptions being allowed for—that it is not possible not only, but practicable, to secure five or six minutes morning and night for family worship. And yet that brief period will suffice to reverently read a portion of God's Word and to devoutly call upon His name. If the head of the household, constitutionally or through long habit, feels unequal to uttering prayer in his own words, there are several excellent manuals of devotion which may be used. It is a pleasant thing to add sacred song to the service where that is possible. Let us say, as a practical suggestion, that in our experience the time immediately after the evening meal is the most convenient hour for evening worship. Then the whole family can be gathered, youngest as well as oldest, and in places where there are many evening occupations this is an important consideration. But the great thing is that at some time—which let its own convenience determine—the family as a family should gather in the worship of God.

Still again, we fear that in too many families the religious instruction of the children is almost entirely relegated to the Sunday-school. Such a use of the Sunday-school is to pervert it. It is a very valuable auxiliary, but it can not without great harm be made a substitute. We will not dwell on this point, but simply call attention to it, asking those concerned how it is in their own case.

We rejoice that there are many Christian homes which are what they ought to be. Under God, our hope for the future rests in them. But there are other Christian homes—at least the parents and perhaps other members of the family are professed Christians, and it is to be hoped real Christians—where household religion does not flourish. Perhaps no blessing is invoked upon the daily food. There is no fire, not a spark, upon the family altar. There is no study of the Word of God in the family, nor instruction of the children by the parents in religious knowledge. The whole atmosphere is worldly. The Sunday newspaper brings the chill of secular concerns into the sweet peace of the Sabbath morning, and the luster and aroma of the day is gone. Alas! Can we say of such a household anything other than this?—It has a name to live, but it is dead.

Dear friend, reading these words, into which class does your family come?—Illustrated Weekly.

WENDELL PHILLIPS ON THE "LOST ARTS."

Taking their employment of the mechanical forces, and their movement of large masses from the earth, we know that the Egyptians had the five, seven, or three mechanical powers; but we cannot account for the multiplication and increase necessary to perform the wonders they accomplished.

In Boston, lately, we have moved the Pelham Hotel, weighing 50,000 tons, 14 feet, and are very proud of it. And since then we moved a whole block of houses 23 feet; and I have no doubt we will write a book about it; but there is a book telling how Domenico Fontana, of the sixteenth century, set up the Egyptian obelisk at Rome on end during the papacy of Sixtus V. Wonderful! Yet the Egyptians quarried that stone and carried it 150 miles, and the Romans brought it 750 miles, and never said a word about it.

Mr. Batterson, of Hartford, walking with Brunel, the architect of the Thames tunnel, in Egypt, asked him what he thought of the mechanical power of the Egyptians; and he said: "There is Pompey's Pillar; it is 100 feet high, and the capital weighs 2,000 pounds. It is something of a feat to hang 2,000 pounds at that height in the air, and the few men who can do it would better discuss Egyptian mechanics."

Take canals, for instance. The Suez Canal absorbs half its receipts in cleaning out the sand which fills it continually, and it is not yet known whether it is a pecuniary success. The ancients built a canal at right angles to ours, because they knew that it would not fill up if built in that direction, and they knew such a one as ours would. There were magnificent canals in the land of the Jews, with perfectly arranged gates and sluices.

We have only just begun to understand ventilation properly for our houses; yet late experiments at the Pyramids in Egypt show that those Egyptian tombs were ventilated in the most perfect and scientific manner.

Again, cement is modern: for the ancients dressed and jointed their stones so closely that in buildings thousands of years old the thin blade of a pen-knife cannot be forced between them.

The railroad dates back to Egypt. Arago has claimed that they had a knowledge of steam. A painting has been discovered of a ship full of machinery, and a French engineer said that the arrangement of this machinery could only be accounted for by supposing the motive power to have been steam. Brahma acknowledges that he took the idea of his celebrated lock from an ancient Egyptian pattern. De Toqueville says there was no social question that was not discussed to rage in Egypt.

"Well," say you, "Franklin invented the lightning rod." I have no doubt he

did; but, years before his invention, and before muskets were invented, the old soldiers on guard in the towers used Franklin's invention to keep guard with; and if a spark passed between them and the spear-head they ran and bore the warning of the state and condition of affairs.

After that you will admit that Benjamin Franklin was not the only one who knew of the presence of electricity and the advantage derived from its use. Solomon's Temple, you will find, was situated on an exposed point of the hill; the temple was so lofty that it was often in peril, and was guarded by a system exactly like that of Benjamin Franklin.

Well, I may tell you a little of ancient manufacturers. The Duchess of Burgundy took a necklace from the neck of a mummy and wore it to a ball given at the Tuilleries, and everybody said they thought it was the newest thing there.

A Hindu princess came into court, and her father seeing her, said: "Go home! you are not decently covered. Go home!" and she said: "Father, I have seven suits on!" But the suits were of muslin so thin that the king could see through them. A Roman poet says: "The girl was in the poetic dress of the country." I fancy the French would be rather astonished at this. Four hundred and fifty years ago the first spinning machine was introduced in Europe. I have evidence to show that it made its appearance 2,000 years before.

THE VALUE OF MANNER IN THE HOME.

The London Spectator has recently printed some excellent words on the value of manner. We have heard it said, says the writer in substance, that you can do every thing, however unpleasant it may be to those around you, if you only do it in the right way; and the instance given to prove the truth of this assertion is taken from humble life.

A cat walks daintily into a room on a cold winter's day, and with a benign glance at the company and a melodious purring sound she walks leisurely round, selects for herself the warmest place in the room—perhaps the only warm place, right in front of the fire—curls herself up, and goes serenely to sleep, secure that no one will be so unreasonable as to question her right to sleep wherever inclination prompts her to sleep. No one calls it selfish, no one is annoyed, because she has done it so prettily and gracefully. Indeed, all experience an access of warmth and comfort in themselves from beholding pussy's blissful repose.

Now, imagine the same thing done in a different way, and by a less self-possessed individual—if it were done hurriedly, or noisily, or clumsily, or diffidently, even, or in any way obtrusively, what a storm of indignation it would excite in the bosoms of all beholders! How thoughtless, how inconsiderate, how selfish! No, it must be done as the cat does it, without a sound or gesture to provoke criticism, or it must not be done at all.

That so many sensible and kind-hearted people pass through the world without apparently having ever discovered this value of manner is strange enough; but it is far more strange that individuals who seem to rightly estimate the worth of manner in society seem to think it valueless at their own fireside.

THE LORD'S APPOINTMENT.

I say it over and over, and yet again to-day:
It reals my heart as surely as it did yesterday:
"It is the Lord's appointment,"
Whatever my work may be,
I am sure, in my heart of hearts,
He has offered it for me.

I must say it over and over, and again to day,
For my work is somewhat different from yesterday:

"It is the Lord's appointment;"
It quiets my restless will
Like voice of tender mother,
And my heart and will are still.

I will say it over and over, this and every day,
Whatever the Master orders, come what may:
"It is the Lord's appointment;"
For only His love can see
What is wisest, best, and right,
What is truly good for me.

—Exchange.

GOD IN US AND OURS IN GOD.

It is a solemn thought that this ultimate perfect possession of and by God is evolved from a germ which must be planted now if it is to flourish there. "The child is father of the man." Every present is the result of all the past; every future will be the result of the past and the present.

Everybody admits that about this life, but there are some of us that seem to forget it with regard to another world.

We know too little of the effect that is produced upon men by the change of death to dogmatize; but one may be quite sure that the law of continuity will go on into the other world. Or, to put it into plainer English, a man on the other side of the grave will be the same as he was on this side. The line will run straight on; it may be slightly refracted by passing from an atmosphere of one density to another of a different, but it will be very slightly. The main direction will be the same.

What is there in death that can change a man's will? I can fancy death making an idiot wise, because idiocy comes from physical causes. I can fancy death giving people altogether different notions of the

folly of sin; but I do not know any thing in the physical fact of death, or in the accompanying alterations that it produces upon spiritual consciousness, in so far as they are known to us, that can alter the dominant bias and set of a man's nature. It seems to me more likely that it is intensify that dominant bias, whatever it is; that it will make good men better and bad men worse when the limitations of incomplete organs are gone. At all events, do not you run risks with such a very shaky hypothesis as that, but remember that what a man sows he shall reap; that the present is the parent of the future, and that unless we have the earnest of inheritance here, and pass into the other world bearing that earnest in our hands, there seems little reason why should expect that, when we stand before Him empty-handed, we can claim a portion therein.

I was passing a town garden a day or two ago, and the man had got a young weeping willow that he had put in the plot in front of his door, and he had bent down its branches and put them round the hoop of an old wine-cask to teach them to droop. And after a bit, when they have been set, he will take away the hoop, but the branches will never spring upward, though it be growing wherever you transplant the tree.

Are you doing that with your souls? If you give them the downward set they will keep it, though the earth to which you have fastened them be burnt up with fervent heat and the soul be transplanted into another region.

Let me beseech you to yield yourself to God in Christ, and by faith, love, and true submission to take Him for your treasure and your King. Then heaven will perfect the partial knowledge and incomplete service of earth, and will be the consummation and not the contradiction of your life here. Let it be true of you that there is none on earth whom you desire beside God, and it will be true that He will be for you the very Heaven of Heavens!—Dr. A. MacLaren.

SCOWLS.

Oftentimes we meet people whose faces would be beautiful if they were not darkened and wrinkled by scowls. It never was designed that mortals should thus disfigure themselves; no, it never was Scowls are the result of habit. We first yield to irritable emotions, and then let these wrong feelings settle into a chronic state. It is well to bear in mind that the emotions of the heart are photographed on the countenance. They will as certainly leave their peculiar impressions on the countenance as a potter's wheels leaves its impression on his vessels.

What is more beautiful than a fair countenance? The features may be a little irregular; but if they wear smiles and good cheer, they will soon lose their plain appearance and become attractive.

"I feel so sad and sick," many a one says, "I can't help scowling."

We cannot agree with you; you can help it; for if the minister chances to call your scowls will vanish like the dew before the morning sun. Custom tells that we must wear smiles when we have visitors; and if we assume them to please visitors let us keep them on to please our friends.

Useful Hints and Recipes.

Delicious chocolate drops are made by melting the chocolate and dipping little pieces of pineapple in it; canned pineapple will of course answer.

A "splasher" for a wash stand can be made either of black paper with gold birds and real ferns to imitate Japanese work, or a wicker scene, with real grasses and reeds, and with birds, fish, shells and insects, either painted or in the "stamped out" design. It is important that all this kind of work should have at least two coats of gelatine size and one of good copal varnish.

POTATO PUDDING.—Sweet Pudding.—To one pound of mashed potatoes add one-quarter pound of fresh butter, stirred in while hot, one-quarter pound of sugar, the rind of half a large, or one small, lemon, or some lemon flavoring, a little finely minced candied peel, two teaspoonsful of milk and four well-beaten eggs; butter a tin, which should have been closely lined with bread crumbs, or, if you prefer them, with finely chopped almonds and candied peel, and bake for half an hour. This quantity makes a large pudding, sufficient for six or eight.

BUTTERMILK BREAD.—Put 2 lbs. best flour into a bowl, one teaspoonful of salt, two of baking powder, two of cream of tartar, mix well; then put one and a half teaspoonsful baking soda into a cup, break all lumps, add a little buttermilk, blend, then fill up the cup, pour this on the flour, mix very well, and more buttermilk till it is moist enough; work it well, put it on the pasteboard and knead it, form into a ball, lay the hand flat on it, and press it into a round cake one inch thick, cut into four, bake in a rather quick oven; it will rise very much. About one pint of milk will be enough for above quantity of flour.

Charles Delmonico used to say: "Few people know how to cook water. The secret is in putting good, fresh water into a neat kettle, already quite warm, and setting the water to boil quickly, and then taking it right off for use in tea, coffee, or other drinks, before the steam is spoiled. To let it steam and simmer and evaporate until the good water is all in the atmosphere, and the lime and iron and dregs only left in the kettle—bah! that is what makes a great many people sick, and is worse than no water at all." Mr. Delmonico also claimed to be the first to recommend the "hot water cure" to guests who complained of having no appetite. "Take a cup of hot water and lemon and you will feel better," was the formula adopted, and the cup of hot water and lemon was simply a little hot water with a drop of lemon juice in it to take away the insipidity. For this anti-bilious remedy the caterers charged the price of a drink of their best liquors—twenty-five cents or more.

Youth's Department.

TOIL IN EARNEST.

Dean Spencer.

Ah, 'tis not what we accomplish,
Nor the work we have done,
Not the high and noble actions,
Nor the souls we have won.

'Tis not for reward we labor,
'Tis not for success we toil,
Not for joy, renown or pleasure,
Not to win the victor's spoil.

'Tis for Christ that we are toiling,
'Tis for Him we bear the pain;
If He please to add His blessing
Toil shall bring eternal gain.

And if efforts all are fruitless,
Let us toil in earnest still;
Trusting Faith's own glad to-morrow
Shall make plain His holy will.

DISCONTENTED BOYS AT HOME.

It has been said by those who know him best that Joe Davis, when at home, was one of the most discontented boys that could be found in Hampden, and yet none of the other fellows could understand why. If Joe didn't feel like doing up his chores at night, his poor old mother, although she was not able to do such work, would bring in the wood and water, milk the cow, prepare the kindlings, and never scold or complain.

Joe could go out coasting or skating the moment he had finished his supper, and stay just as long as any one would remain with him, positive that nothing would be said, no matter what time it was when he got home. Then he could lie in bed until eight o'clock, if he didn't chance to feel like getting up earlier, for he knew that not only would his work be done for him, but that a nice, warm breakfast would be prepared as soon as he should say he was ready to eat it.

Every boy in town thought that Joe was one of the most fortunate fellows in the world, and more than once, when some of them were prevented from joining their companions at play, because of work to be done, they would wish that they were in Joe Davis's shoes. But yet Joe was discontented. Somehow, he never seemed to enjoy his sport as much as the other fellows did who were obliged to do their work before they could play, and so for his privilege of lying in bed mornings it is certain that he never appreciated it fully.

He never could seem to understand why some of the other boys always kissed their mother before they went out of the house, nor why they should be so anxious to save her any labor, when by so doing they were losing a game of ball, or the first of the coasting. In fact, he was thoroughly discontented, even though he had a much easier time than his companions, and he never understood why it was.

But there came a day when Joe understood fully, and knowledge brought with it a sorrow from which he will probably never be free.

His mother died. Congestion of the lungs, the doctors said. Overwork, the neighbors decided, and Joe knew that it was because she had taken cold one rainy night when she went after the cow, because he was trying an experiment with a new water wheel at the brook.

Now, strange as it may seem, the moment Joe's mother was dead, and he had kissed the cold lips that would never more answer him, and pressed the white hands that had grown rough and calloused working for him, he understood all that he had wondered at before. It seemed to him that his play had not been as enjoyable as was the other fellows' because he had not had the tasks to make it an agreeable relief. He knew that if he had done his work the hours of recreation would have been sweeter; that if it had been impossible for him to do just as he wanted to at all times, he would have had more zest in his sports when he did have perfect freedom.

When it was too late, Joe realized how dear a kiss from a mother might be, more especially when accompanied by the thought that he had done all he could to make her life-burden lighter. He realized, also, that the best and truest friend a boy can ever have is his mother, and it is little wonder that Joe's heart was heavy—that the tears he shed did not lessen his grief.

The reason of Joe Davis's sorrow, which will last through all his life has not been told with an idea that a single boy who reads this has ever neglected his mother, although it is just possible that some of them have, at times, forgotten to do a certain piece of work or deliver a message that they were charged with. I chanced to be thinking, when I began to write, of

my own dear old mother, whose love and kindness has been tried in many ways, and of Joe Davis, and it is not strange that, with those memories I should wonder if any other boy had ever done, or would do, anything that would cause him unutterable grief when he looked upon his mother for the last time in this world.

It is not that our mother has died that we should grieve incessantly, for hers is all the joy, all the triumph, since she has fought the good fight and, safe in her Father's mansion, where never can pain or sorrow enter, is happy beyond the power of words to tell. But if, when she has gone down into the dark valley of the shadow of death, any of us remember an unkind word, a forgotten task that caused her sorrow, a slight or a neglect, there comes to us such a pain as is hard to bear; for in this world it can never be unsaid or undone.

Now, boys, when you get discontented with your home or anything about it, stop and think if your discontent does not come from the fact that you are getting less work with your play than is good for you. Look about to see if you cannot find something to do which shall make you feel better after it is done; and, above all, remember that a contented heart comes from knowledge of some good accomplished.

No fellow who truly loves his mother, who does all he can to help her, who is willing to give up his pleasure for hers, will ever be discontented at home. And no fellow who does all this will ever feel as Joe Davis does to-day, even though he is now a man, as he remembers that his discontent came from actual neglect of his dear old mother.

But there is really no need of writing all this, for, of course, no fellow nowadays would ever neglect in any way, or cause sorrow to, his best and truest friend on earth.—*Congregationalist.*

FOR THE BOYS.

The *Wide Awake* gives the following story which is all the better for being true: Two men stood at the same table in a large factory in Philadelphia, working at the same trade. Having an hour for their nooning every day, each undertook to use it in accomplishing a definite purpose; each persevered for about the same number of months, and each won success at last. One of these two mechanics used his daily leisure hour in working out the invention of a machine for sawing a block of wood into almost any desired shape. When his invention was complete, he sold the patent for a fortune, changed his workman's apron for a broadcloth suit, and moved out of a tenement house into a brown-stone mansion. The other man—what did he do? Well, he spent an hour each day during the most of a year in the very difficult undertaking of teaching a little dog to stand on his hind feet and dance a jig, while he played the tune. At last accounts he was working ten hours a day at the same trade and at his old wages, and finding fault with the fate that made his fellow-workman rich while leaving him poor. Leisure minutes may bring golden grain to mind as well as purse, if one harvests wheat instead of chaff.

WHY THE SNOWDROP GETS UP SO EARLY.

All the flowers are still fast asleep. The buds on the trees and bushes have their winter coats on yet; some of them have even their little fur tippets. The mountains are covered with snow and early in the morning little frost stars sparkle on the dry blades of grass. But in the garden the Snowdrop is the early riser among the flowers, the very first one that shows its face above the snow. It tells us that spring is coming, and looks so neat and pretty in its green frock and snow-white overskirt—just like a little maid on a holiday.

But how does the snowdrop contrive to be the early riser? I will let you into the secret, for I know that you will like to be an early riser too.

In the autumn, when all the flowers went to bed, Snowdrop put everything in order for the morning. The white bulb deep under the ground is her little bed room. The fine, soft coverings of the bulb are her bed clothes, and in them she sleeps snugly. Here in her little room, Snowdrop has laid everything in order that she wants to put on when she gets up early in the spring. There the stem has already begun to grow. The two green leaves lie closely in a winter case of silken, soft skin. On the end of the short stem is the little flower with its three white outer leaves, and three yellow-green inner leaves, and its six golden stamens. All is enveloped

in the fine case as in a clock. The parts of the flower are still very small, particularly the stem, but they are all ready, waiting for spring. In spring, they will only need to stretch themselves, to shoot up, to unfold themselves, and the flower will be perfect.

In the summer-time, Snowdrop even prepared her breakfast. In the thick skin of the bulb she gathered all kinds of food to feed the stem, leaves and flowers in early springtime.

During the long winter, little Snowdrop sleeps as soundly as her companions. But when the snow begins to thaw she wakes up, finds everything in order for her early rising gets a little breakfast quickly, and then comes out of the earth bright and fresh, long before the other flowers have opened their eyes.

From this you may learn, little one, that whoever will be an early riser, must lay everything in order the night before, so as to find all ready early in the morning. Then you will be the first-dawn stars—unless you go to sleep again after you have been called.—*Christian Intelligencer.*

HOW A NEW TESTAMENT BECAME A SCHOOL-BOOK IN CHINA.

A Chinese merchant came into the American Baptist Mission Chapel in Shanghai, and after talking with him for a short time, Dr. Yates sold him a copy of the New Testament. He took it to his home, two or three hundred miles away, and after about three months appeared again in the chapel. He came back to say that he was under the impression that the book was not complete, that surely it must have other parts, and so he came to get the Old Testament, as he had read and studied the New. What had he done with the New Testament? He had taken it home and had shown it to the schoolmasters and the reading people. They said "This is a good book; Confucius himself must have had something to do with it." As there was only one copy, they unstitched this one, and took it leaf by leaf, and all those who could write took a leaf home. They made twelve or fifteen complete copies of the New Testament, and introduced it into their schools without any "conscience clause." It was introduced as a class book throughout the district for heathen schools.—*Rev. T. Gracey.*

THE EMERALD IDOL.

Near the royal palace of the king of India stands the royal temple in which is found the Emerald Idol, the only one in the world. At the entrance of the building is a bronze image called Saint Paul. Leaves of gold and bits of broken glass and crockery, arranged to represent flowers, cover the outside of this temple. When the sun shines on these, the effect is very striking.

The roof is terraced tile with many spires, and the roof is painted green. Within, the floor is laid with brass tiles, variously arranged. One end of the room is covered with representations of battle fields; the other with angels in the clouds. On a pedestal of gold stands the emerald idol with its diamond eyes. The light is made to fall in such a manner as to give one the impression that the idol is winking. On a raised platform in front of the idol the king prostrates himself in worship. A thick cloth is spread for his highness to lie on in his hours of humiliation. Before this idol the king and all his officials take the Buddhistic oath of allegiance.—*Sel.*

A ROMAN CIRCUS.

And now it is one of the spring holidays of Rome, the 14th of March in the year 138—the Equiria, or festival of Mars. Rome is astir early, and every street of the great city is thronged with citizens and strangers, slaves and soldiers, all hurrying toward the great pleasure-ground of Rome, the Circus Maximus. Through every portal the crowds press into the vast building, filling its circular seats, anxious for the spectacle. The magistrate of the games for this day, it is said, is to be the young Marcus Annus, he who was prefect of the city during the last Latin Games; and, moreover, the festival is to close with a grand venatio—a wild-beast hunt!

There is a stir of expectation, a burst of trumpets from the capitol, and all along the sacred street and through the crowded forum goes up the shout of the watchers, "Here they come!" With the flutes playing merrily, with swaying standards and sacred statues gleaming in silver and gold, with proud young cadets on horse and on foot, with priests in their robes and guards with crested helmets, with strange and

marvelous beasts led by burly keepers, with a long string of skilled performers, restless horses, and gleaming chariots, through the forum and down the sacred street winds the long procession, led by the boy magistrate, Marcus of Rome, the favorite of the emperor. A golden chaplet, wrought in crusted leaves, circles his head; a purple toga drapes his trim, young figure; while the flutes and trumpets play their loudest before him, and the stout guards march at the heels of his bright bay pony. So into the great circus passes the long procession, and as it files into the arena, two hundred thousand excited people rise to their feet and welcome it with hearty hand clapping. The trumpets sound the prelude, the young magistrate (standing in his suggestus, or state box) flings the mappa, or white flag, into the course as the signal for the start; and, as a ringing shout goes up, four glittering chariots, rich in their decorations of gold and polished ivory, and each drawn by four plunging horses, burst from their arched stalls and dash around the track. Green, blue, red, white—the colors of the drivers—stream from their tunics. Around and around they go. Now one and now another is ahead. The people strain and cheer, and many a wager is laid as to the victor. Another shout! The red chariot, turning too sharply, grates against the meta, or short pillar that stands at the upper end of the track, guarding the low central wall; the horses rear and plunge, the driver struggles manfully to control them, but all in vain; over goes the chariot, while the now maddened horses dash wildly on until checked by mounted attendants and led off to their stalls. "Blue! blue! Green! green!" rise the varying shouts, as the contending chariots struggle for the lead. White is far behind. Now comes the seventh or final round. Blue leads! No, green is ahead! Neck and neck down the home stretch they go magnificently, and then the cheer of victory is heard, as with a final dash, the green rider strikes the white cord first and the race is won!—*St. Nicholas.*

READY BEFOREHAND.

"What are you doing now? I never saw a girl that was so always finding something to do!"
"I'm only going to sew a button on my glove."
"Why, you are not going out, are you?"
"O, no. I only like to get things ready beforehand; that's all."
And this little thing that had been persisted in by Rose Hammond until it had become a fixed habit, saved her more trouble than she herself ever had any idea of; more time, too. Ready beforehand—try it. As surely as you do, faithfully, you will never relinquish it for the slipshod time-enough-when-it's-wanted way of doing.—*Young Christian.*

DAISIES.

You sleepy little daisies,
All covered up to-night
Beneath your dainty blankets
Of fleecy snow so white,
I wonder what you're dreaming
Through all these Winter naps,
Asleep so snug and cozy
In your little ruffled caps.
I half believe you daisies
Are hiding in these beds:
Afraid Jack Frost will catch you,
You've covered up your heads.
Now tell me, have I guessed it,
And is it really so,
You little drowsy darlings,
Asleep beneath the snow?

But never spake a daisy
One single, little word;
The dreamy, dainty darlings,
I don't believe they heard.
But when the queen of Springtime
Shall come from 'mid her bowers,
With bells and trumpets sounding
To waken all the flowers—

When shining, sparkling dewdrops
Shall fill the buttercup,
And glad, warm rays of sunshine
Shall drink their blankets up—
O then these little daisies
Will wake with sweet surprise,
And kiss us all good-morning,
And open wide their eyes.

—*The Chicago Tribune.*

INTRODUCTION OF CARPETS INTO EUROPE.

The first known carpets in modern Europe were brought into Spain by the Moors, who were great weavers, during their wanderings. When these Moorish carpets became known in Spain they were soon introduced into Italy by Venetian merchants, and thence they were supplied to western Europe. Only three hundred

years ago they were considered a great luxury in the mansions of wealthy Englishmen, and even in the palaces of royalty itself. Queen Elizabeth had one spread over rushes on the floor; her sister, who preceded her, the cruel Queen Mary, had only the rushes—not common rushes, however, but sweet-smelling reeds, which are still abundant in Norfolk. Some years before, their father, Henry VIII., had made an attempt to establish a carpet manufactory in England, but without success. During Elizabeth's reign, while Henry the Great, the well-known Protestant "King Henry of Navarre," sat on the throne of France, the French learnt the art of carpet weaving from the Persians. After James I. succeeded to the crown of England the art crossed the Channel, and this monarch contributed to the maintenance of carpet works at Mortlake. However, it was not until the latter half of the seventeenth century that much progress was made. In 1664, Colbert, the Prime Minister of Louis XIV. of France, established a large carpet manufactory at Beauvais, and a few years later the famous Gobelin's establishment was started. Brussels carpets were introduced into England from Tournay, in Belgium, rather more than a hundred years ago. The first of English manufacture were made at Wilton; but Kidderminster, Halifax, and Glasgow supply most of the present day.—*English Magazine.*

Pleasantries.

"I hear," said Mrs. Fishwacker, "that Mr. Willow's son took the diploma at Yale last year. I always said Yale was a very unhealthy city."

A piper in a Northumbrian town was once asked if he could play "Within a Mile o' Edinboro' Toon." "Within a mile!" he exclaimed: "Wey, maun, I cud play within ten yards o't."

When throwing out crumbs for the sparrows during the inclemencies of the Spring do not forget the tomato-can and rubber overshoe for the poor goat. The poor goat must live.

A rural young lady visited the Philadelphia Zoological Garden, and when she returned home she told her mother that one of the monkeys spoke to her. A girl who can't distinguish a dude from a monkey should be given a few lessons in natural history.

It's pretty difficult for a high school girl to think of something to say when she goes to write a composition, but as soon as she gets out of school and while on the way home she can say a whole newspaper full without thinking.—*Kentucky State Journal.*

While riding toward the business section of Philadelphia, a correspondent overheard two servant girls talking of the then pending execution of O'Donnell. Said one of them:

"An' sure his soul will go shtraight to heaven."

"Yis," said the other; "an won't all the angels be fightin' to see who will shake hands with him first?"—*Harper's Bazar.*

A rat trainer says: "Take the most ferocious rat, throw it into a pail of water, and leave it there until it becomes exhausted and is about to drown; then take it out, roll it in wadding, and put it in a warm place; when the rat comes to, it will evince the deepest gratitude, and follow you about the house like a dog." We print this paragraph for the benefit of our lady readers. They will want to test the recipe, and it will be a refreshing spectacle to see them catching "the most ferocious rat."—*Ex.*

The agent for a New York grocery house happened into a small establishment in a village in New Hampshire just before Lent and, noticing that the grocer had a thumping big stock of codfish on hand, he asked: "How did you come to invest so much in codfish?"

"Well, I kinder figured for a corner, you see."

"How?"

"Why, I bought up every pound of it in town, and the roads are so bad that no more can be got in here for a month."

"And how have you succeeded?"

"Busted all to smash," was the sorrowful reply. "Just as I got the corner fixed the only three families in town who eat codfish went off to Florida to spend the winter!"—*Wall Street News.*

THE MESSENGER.

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REV. C. S. GERRARD.

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WEDNESDAY, APRIL 23, 1884.

TAKE CARE OF THEM.

An unusually large number of persons were brought into full communion with our Church during the Easter season. Indeed such a large number of accessions would be heralded by some denominations as a "revival," and such it was in fact, although most of those who gave themselves to Christ passed through careful instruction, instead of a mere excitement. A large proportion of those who were confirmed are young; now comes the matter of their continuance in the ways of righteousness.

Evidently the Church has a duty to them in this regard. It will not do for older members to fail to recognize them, and to show deep interest in their Christian progress. Too often they are dismissed from the minds of God's people from the very hour at which they are commended to Christian fellowship and care as if the work for them was done. Personal acquaintance with them is not sought and cultivated, and they never receive a word of encouragement or admonition. They must fight the battle against the world, the flesh, and the devil, alone, and it is not strange that they should become careless, if they receive no sympathy or help from those bound up with them in the mystical body of Christ. The story of St. John's interest in the young robber might be told with profit from many pulpits.

Young communicants should be impressed with the fact that their fidelity in attending upon the public services of the sanctuary throughout their lives, will depend largely upon the habits they form during the first year after their confirmation. A very large proportion of those who regularly attend the Wednesday evening service, for instance, will be found to have commenced to do so when young. Make a note of this.

The defeat of what is known as the Whiskey Bill, in Congress, has caused great joy among the friends of temperance. The "Ring" had been working for months to extend the bonded period on distilled spirits, thereby hoping to put not less than \$50,000,000 in their pockets.

Dr. McCosh in a speech before the Princeton Alumni of Philadelphia, said that upward of three millions had been contributed to Princeton College within the last few years. What he now asks for is a building for the School of Art. This will require fifty thousand dollars, and will doubtless be forthcoming before long. Dr. W. C. Prime and Professor Marquand will be the instructors in this department.

The Buddhists living in Paris want a temple for their worship in that city, and a rich English lady of queer ideas has determined to supply the want. The ground has been bought and the masons are already at work.

CONFIRMATION.

Confirmation, as practised in the Reformed and other Protestant Churches, is not regarded as a sacrament. It has no visible element, and it was not immediately appointed by Christ, with a command that it be observed in the Church, like Baptism and the Lord's Supper, to the end of the world.

For this reason, doubtless, there are some who practice this sacred rite simply as a beautiful custom and solemn form of induction of persons into the Church. They seem to overlook entirely the apostolic origin of the rite. Evidently the Spirit of all truth taught the apostles "all things which they should know," including the whole system of Christianity as developed from the seed deposited by Christ while He was in the world. So the apostles, as Christ declared, were able,

after the giving of the Holy Ghost, to do greater works than their Master Himself had done while He tabernacled in the flesh. Both the works and truth of Christ were displayed in greater power and glory after His ascension to the Father.

Now we hold that confirmation is much more than an impressive ceremony. There are at least two places in Holy Scripture which prove this; the 8th and the 19th chapters of the Acts. According to these Scriptures the baptized are to be confirmed by prayer and the laying on of hands. The benefit of this confirmation is the gift of the Holy Spirit in so much fuller measure than when received in baptism, that He becomes to the believer the witness bearer of his adoption into the family of God.

The accompanying miraculous gifts in the apostolic times do not prove that confirmation was of no force when miracles ceased. The essential thing was then as now, namely, the awakening of the believing spirit in man to lively and joyful Christian consciousness.

Of course there is no blessing and no benefit in confirmation where there are not the subjective conditions of repentance and faith. But the same is true in regard to baptism and the Lord's Supper. Confirmation is the common ordination of believers to a holy priesthood in the Church, in which they become active partakers of Christ's anointing. The grace thus bestowed may be received in vain; but that does not affect the character and design of the ordinance; and if the proper subjective conditions be present, it serves to convey the heavenly gifts that are needed for the conscious and mature Christian life. So much is evident from the passages of Scripture already referred to.

The blessing of confirmation has no doubt descended upon thousands of our baptized membership during the Holy Week. God grant that they may prove to be true and valuable reinforcements in the Lord's veteran army. K.

RISEN WITH CHRIST.

The New Testament Scriptures everywhere identify Christ and His followers. The Lord Jesus is constantly spoken of as not only our Teacher and Redeemer, but also as our inmost life. Accordingly believers have a direct interest not only in His doctrines, but also in His acts and person. Whatever He did and became was as our Representative and Head. He triumphed over sin, death and the grave as our immediate Forerunner. He is the Head, and we are the members of His body. He is the vine, and we are the branches on the vine. The same life which prevailed over every form of opposition in the vine is now flowing into the branches as the source of their renewal, sanctification and final glorification. Reconciled to God by the death of His Son we are saved by His life. By faith we are received into such wonderful communion with Christ that He dwells in us and we in Him, as really as our limbs live in communion with our bodies and our bodies with them.

In a most real sense, therefore, Christ's death was our death unto sin. For by the prevailing efficacy of His atoning death He reproduces in us, through faith, a successful life struggle against, and victory over sin, whereby we die daily unto sin. In a similar manner, by the power of His risen life, He reproduces His own glorified life in us, whereby we live unto righteousness. As the risen Christ He lives in our hearts and lives. And because He thus dwells in us, we are said to be already risen with Him. He is risen. By faith we have hold of Him, and He of us. Therefore in our inmost hearts the principle of the resurrection is now active, just as it was in Him, when He stood at the grave of Lazarus and said, "I am the resurrection and the life!" That was before He was crucified. He had power to rise again after His death, just because He carried within Himself all the while, during His earthly sojourn, the undying principle of the resurrection.

For the same reason we shall rise at the last day. Because we are united to Christ the principle of the resurrection unto life is now at work in us. When we were regenerated we passed from death unto life and thus attained the first stage of our resurrection unto glory, which will be fully consummated at the last day. In Jesus Christ we are new creatures. Old things have passed away. All things have become new. Christ is risen, and we also have risen with Him into a new and higher plane of life. We have been freed from condemnation. Our lives, as humble followers of Jesus Christ, are hid with Him

in God. When He shall appear we shall also appear with Him in glory. G.

THOMAS THE TWIN!

There was a traitor among the Twelve. So there was a doubter among the Eleven. When the first proclamation was made, on the first glad Easter Day, "the Lord is risen, indeed, and hath appeared unto Simon," the majority eagerly embraced the joyful truth with believing hearts. But when Christ had come and showed Himself to them, and when Thomas, who had been absent, returned, and they said, "We have seen the Lord," he would not be convinced. He would not take the testimony of others. He declined to believe till sight and touch should satisfy him of the fact.

Why did Thomas doubt while all the rest gave in to the truth? No one knows. But we will hazard an opinion. The rest wanted to believe. They were eager to welcome the risen Saviour. They had become heartily enlisted on Christ's side. They took a deep interest in His mission. They had been wrought upon by His truth and spirit. They saw Him, in a measure, as He was, and they had become, in a measure, like Him. They had given themselves to His will and service. Terrible as was the disappointment of His crucifixion and death, their trust in Christ would not die. They were bewildered and disheartened, but not entirely in despair. The fact that they met together indicated this. And on the first intimation of the resurrection of Him of whom they said, "We trusted that it had been He who should have redeemed Israel," their faith sprang up and they believed and trusted again, at once.

Christ had not made the same impression on Thomas. He had not become so much interested in His work. He had not so fully surrendered himself to Christ's will. He had not so heartily enlisted in His cause, nor come to love and obey Him so fully. The hindrance, no doubt, was in Thomas himself. It was in Judas to a far greater extent. When Christ's cause seemed to fail, Thomas was the first to give up, to be reconciled to what looked to be the inevitable. His mind had begun to adjust itself to the new state of things. He was beginning to be reconciled to the death of Christ had necessitated. He was ready to surrender his hopes and go back to his former employments. He did not want Christ to rise from the dead; at least, he did not want it nearly as much as the other disciples. Hence he was away when the others met, and thought their imaginations had played them some trick when they told him that they had seen the Lord.

What a mild, though searching, reproof for Thomas, and what a lesson for us, are the words with which Christ afterwards responded to Thomas' confession of faith: "Because thou hast seen Me, thou hast believed; blessed are they that have not seen, and yet have believed." How easily might Christ show Himself openly once in five years, or make it possible for us to prove the truth of His word as we demonstrate a proposition in Geometry, or derive a conclusion in Logic! And some might think it would be a grand thing if He did this, that all would then believe, doubt and infidelity would vanish from the earth, and the millennium would come at once. But we risk the assertion that those who reason thus do not understand the first rudiments of faith. Faith does not, as a rule, arise from physical sight, nor from intellectual demonstration. Christ was put to death in the flesh that He might be quickened in the spirit of every one who believes. Nine out of ten—perhaps ninety-nine out of a hundred—of those who from year to year embrace Christ, do so not because they understand Paley or Butler, but because their wills are persuaded to prefer and choose the things which Christ lived and taught.

If you doubt, like Thomas, don't absent yourself from the assembly of Christ's followers, as he did. Meet with God's people, do God's will, work the work of God, take upon you the yoke of Christ, be a fellow-laborer and a fellow-sufferer with Christ, endeavor to understand Christ, put yourself into moral sympathy with Christ, go about doing good, and what will be the result? You will be convinced that the Christian religion ought to be true; you will want it to be true, with all your heart; and you will come to know that it is true. But if you persist in sin, you will wander farther and farther into gloomy doubt and paralyzing unbelief. You will not want Christianity to be true. The chief priests gave large money to the soldiers to substitute a lie for the truth of the resurrection. Men who don't want to believe now give large money

to pay any one who will convince them that Christianity is false. L.

Church News.

By Standing Clerics of Classes and Pastors will oblige us by sending such items of News as will be of interest to the Church.

EASTER GATHERINGS.

English Churches.

Martinsburg, W. Va.—Reformed Church of Martinsburg, W. Va., Rev. John A. Hoffheins, pastor, held usual Lenten and Easter services. The additions were one by adult baptism and one by certificate. The catechetical class under instruction the pastor expects to confirm on Whitsunday.

Orrville, O.—Easter communion at Orrville, O., Rev. F. Straesser, pastor, was largely attended. Twenty-six were added to the church, of which 14 were confirmed on Good Friday. Another family has since made application for membership.

Columbia, Pa.—The usual Easter services, preceded by those of Passion week, were observed in Trinity Reformed Church, Rev. J. H. Pannebecker, pastor. Five persons were added to its membership, four by confirmation and one by certificate. Church was beautifully decorated as usual. The pastor has another catechetical class forming for confirmation on Whitsunday. The congregation is prospering under its new pastor.

Mercersburg, Pa.—The Trinity Reformed church, Mercersburg, Pa., Rev. J. W. Knappenberger, pastor, had an unusually joyous time at Easter. The pastor was assisted in the several services incident thereto by Revs. Dr. G. W. Aughinbaugh and W. M. Deatrick. The additions were 25, 10 by certificate, 8 by confirmation and 7 by adult baptism. The communion alms for Home Missions were \$22. The decorations were beautiful and added much to the occasion. The congregation and Sunday school are in a flourishing condition under the new pastor.

Pottsville, Pa.—A good report is made of the Easter services held in Trinity Ref. church, Pottsville, Pa., Rev. A. R. Bartholomew, pastor. The church, at different times during the several services, was greatly crowded. Fifteen additions were made to the church by confirmation. On Easter Sunday evening the Sunday-school held its festival. A very interesting and appropriate programme of music, specially arranged by the pastor, was presented by the school and choir. The congregation has made great strides in the way of improvement during the present pastorate.

Danville, Pa.—Shiloh Reformed church, Danville, Pa., Rev. W. C. Schaeffer, pastor, at its usual Easter services, received an addition of seven by confirmation. The communion alms were for Foreign Missions, and amounted to \$9.45. In the evening the Missionary Society celebrated its second anniversary. The president's report showed an active membership of 91, and contributed for the year \$70.30. Rev. Dr. J. S. Stahr, of Franklin and Marshall College, assisted the pastor.

Pittsburg, Pa.—Grace church, Pittsburg, Pa., Rev. J. H. Prugh, pastor, reports a very interesting and successful Easter season. The usual Easter services were held, and were beautiful and pleasing. Eighteen additions were made to the membership, ten of whom were confirmed. The offering of the Sunday-school was \$11, and that of the congregation \$90, total, \$101,—which was in behalf of the St. Paul's Orphan Home, Butler, Pa. In the evening an interesting service of song and praise was given.

Schuykill Haven, Pa.—St. John's church, Schuykill Haven, Pa., Rev. J. O. Johnston, pastor, seventeen were confirmed and one received on profession of faith.

Norristown, Pa.—Services were held in the Church of the Ascension, Norristown, Rev. H. M. Kieffer, pastor, every day during Holy Week. On Saturday evening confirmation services were held, when 17 persons were admitted to membership, 13 by confirmation (of whom 4 were baptized) and 4 by certificate. On Easter morning the altar and chancel being beautifully decorated with flowers, the holy communion was administered to an unusually large number of communicants. The basement of the church has lately been refitted with new matting and chairs.

Lebanon, Pa.—St. John's Reformed church, Lebanon, Pa., Rev. T. S. Johnston, pastor, Easter services preceded by the daily observance of Passion Week, were held on Easter Sunday. The church was appropriately decorated. A large congregation was in attendance. A class of 15 catechumens were confirmed, and the communion which followed was the largest in the history of the congregation.

Shamokin, Pa.—Services were held every evening during Passion Week in the St. John's Reformed church, Shamokin, Pa., Rev. T. J. Hacker, pastor. On Good Friday evening a class of 22 catechumens, 23 of whom were married persons, were received into the church by confirmation. This, with 20 received by certificate, makes quite a substantial addition to the membership. On Easter morning communion services were held in the German language, and English in the evening; both occasions were attended by large and appreciative audiences. Nearly 400 communed. The music by the choir was exceptionally fine.

Wapwallopen, Pa.—The holy communion was celebrated by the St. Peter's congregation, Rev. S. S. Kohler, pastor. The attendance was large. Eighty-eight persons communed. The offering for missions was \$13.18. Six were confirmed. The class recited almost every answer in the catechism.

New Providence, Pa.—The holy communion was celebrated in the Quarryville congregation of the New Providence church, Rev. J. S. Sonder, pastor, on Palm Sunday, and in the New Providence congregation on Easter Sunday. The pastor was assisted the former place by Rev. Dr. J. S. Stahr, of Lancaster, Pa. Additions, twenty-two—nine of whom were heads of families.

Shippensburg, Pa.—The Reformed congregation at this place, Rev. J. B. Shouts, pastor, reports a very interesting and solemn Easter season. Additions, eleven, nearly all of whom were heads of families. The Sunday-school is growing, and congregation prosperous.

Greencastle, Pa.—Holy Week and Easter were duly observed by the Reformed congregation at Greencastle, Rev. C. Cort, pastor. Twelve persons were added to the church membership, four receiving adult baptism. Three additions were made on a previous occasion. On Easter the church was beautifully decorated. The memorial tablet of Rev. S. K. Kremer, a former pastor, was tastefully adorned with a wreath of immortelles, the work a gift of a sister's love. We are pleased to learn that the congregation is in a harmonious and prosperous condition. It has

recently liquidated a long standing debt of about \$500 on its parsonage.

Chambersburg, Pa.—Zion's Reformed church at this place, Rev. W. C. Cremer, pastor, had an unusually joyous Easter season. Additions were 18—13 by confirmation, 4 of whom were baptized. In the evening the Sunday-school held its festival, at which time Elder J. Heyser made an address.

Wilkesbarre, Pa.—On Palm Sunday 25 persons were confirmed in Zion's Reformed church of this city, by the pastor, Rev. F. K. Levan. A number of persons were also received by certificate.

Plymouth, Luzerne County, Pa.—Rev. S. C. Meckel confirmed 13 persons on Palm Sunday in the Reformed church in this flourishing town, and received several others by certificate.

Altoona, Pa.—In Christ Reformed church, Altoona, Pa., Rev. J. M. Titus, D. D., pastor, services were held every evening during Holy Week, and also on Good Friday morning. All these services were unusually well attended. On Saturday evening 16 persons were received into full communion with the church by confirmation, and 7 on certificate and renewed profession of faith. On Easter the church was crowded, and a large number of persons received the holy communion. Thirty-eight persons were added to this church during the past year.

Butler, Pa.—The services during Holy Week were of an interesting character. The pastor, Rev. T. F. Stauffer, was assisted by Revs. P. C. Prugh and J. May. Six members were added by confirmation, and one by renewal of profession of faith.

Special Easter service for the Sunday-school was held in the morning, using the Easter Service prepared by the Publication Board. The attendance at both Sunday-school and church services was quite large.

Easton, Pa.—Services were held in St. Mark's Reformed church, Rev. T. O. Stem, pastor, on Wednesday, Thursday and Friday evenings of Passion Week. On Friday evening 18 persons were confirmed, three of whom were married, one being upwards of fifty years of age. On Easter Sunday the Lord's Supper was partaken of by about 250 guests. Ten persons were received into membership with the church by certificate and by renewed profession, making the number added this time 23. The pulpit and platform were beautifully decorated with flowers. In the evening a special Easter service was held with the Sunday-school.

Jonestown, Pa.—On Easter Sunday morning the choir of the Reformed church, Jonestown, Pa., surprised the good people of the place by singing at early dawn from the tower of the church several appropriate anthems. Pastor Kessler having held services on Easter Sunday morning in one of his country churches there were no services in this church in the morning. The Sunday school held an interesting service in the evening.

Newcastle, Pa.—The Reformed congregation at Newcastle, Pa., Rev. D. B. Lady, pastor, had pleasant and profitable Easter services. In the morning there was communion. Eight additions were made to the membership, all of them by certificate or renewed profession. These are the first fruits of the present pastor's labors. In the afternoon the Sunday-school had a service. There were Easter songs, flowers, addresses, and eggs for the children. These last were a present to the school from Mrs. John Bert, the wife of one of the elders. The school is very prosperous under the efficient superintendency of W. A. Stimmer, Esq.

Frederick, Md.—Lenten and Holy Week services were held as usual in the Reformed church, Frederick, Md., Rev. E. R. Eschbach, D. D., pastor. The Easter communion was unusually large, being not less than 425 communicants. Fourteen were confirmed, making 23 during the year, and 10 were received by certificate. Alms gathered during Lenten services, \$56.86, and on Easter morning, \$171.17—total, \$227.23 for Home Missions. In the week following Easter, Rev. I. A. Sites, agent for Northern Illinois College at Dakota, Illinois, gathered in this congregation \$292.50 for the college.

Lansdale, Pa.—At the Easter communion held in the Reformed church, Lansdale, Pa., Rev. H. F. Seiple, pastor, 20 persons were admitted to membership.

Sinking Springs, Pa.—On Good Friday morning Rev. W. J. Kershner confirmed a class of 38 catechumens, in the Union church at this place in Berks county, Pa. On Easter Sunday the holy communion was celebrated. A large congregation was present.

Hamburg, Pa.—Rev. P. Y. Schelly confirmed 22 persons on Good Friday in St. John's church at this place. The holy communion was celebrated on Easter. There were 268 guests.

Rev. Schelly received a very acceptable present at the Easter festival from the ladies of the congregation in the shape of a purse containing \$100. The present came entirely unexpected.

New Goshenhoppen Charge.—It has been our privilege and spiritual benefit to assist the Rev. Dr. Weiser at his Easter communions in this old charge. It is considered, by many, to be the oldest charge in the Reformed church. But permit us to tell you a few words as young and thrifty as the blood in the veins of the youth. It was soul cheering to behold those large churches full of attentive hearers, and above all, the large attendance at the altars. Nine hundred members, with Easter joy beaming from their eyes, feasting their souls upon Our Passover.

A country charge it is, yet not a whit behind our city congregations, as far as churches, Christian aid and general appearance are concerned. The loveliest feature of all is, "The house of charity." The pastor rejoices, because his people gave this year more to charity than his salary amounts to, which is by no means small. A people who care liberally for others, will never suffer their pastor to be in want. L.

Minersville, Pa.—Easter proved a rich season of grace to the Reformed congregation of Minersville, Pa. On Good Friday evening the pastor, Rev. Geo. A. Zellers, confirmed a class of 15, two of them married persons. Two more were added by certificate, making a total of 17. On Saturday evening preparatory services were held. At the communion services on Easter morning, 87 persons took of the Lord's Supper. The collection for Easter morning for the benefit of Bethany Orphan's Home at Womelsdorf, was large.

Reading, Pa.—The Reformed churches in this city celebrated the Easter festival with great joy. On Good Friday morning services were held as usual. In the evening of that day confirmation services were held. As usual the churches were crowded. The number of those confirmed is as follows: First church, 94; Second, 29; St. John's, 34; St. Paul's, 21; St. Stephen's, 10; Zion's German, 34; total, 208. There were also a goodly number of new members received by letter, as follows: First church, 18; Second, 8; St. John's, 10; St. Paul's, 15; St. Stephen's, 8; Zion's German, 32; total by letter, 91. Grand total, 299.

On Easter day the holy communion was celebrated by all the congregations. The number of guests was unusually large. The largest number

of communicants was in the First church, namely, 293.

The newly organized St. Stephen's church numbers 81 members.

Milton, Pa.—The Easter service was observed in this congregation, Rev. F. C. Yost, pastor, with services during the week and communion on Easter Sunday. The whole service proved to be of unusual interest and solemnity to the congregation. Thirty persons were received into membership with the church—18 by confirmation and 12 by letter and renewal of profession.

Kittanning, Pa.—The holy communion of the Lord's Supper was celebrated in St. Luke's Reformed church, Kittanning, Rev. D. S. Dieffenbacher, pastor, on Palm Sunday, and preparatory service on Saturday, April 6th, when 9 persons were confirmed, two adults and two infants were baptized.

The holy communion was administered in Mt. Union Reformed church, on Easter Sunday. Service was held on Good Friday and on Saturday, when a class of four catechumens were confirmed, one adult and two infants were baptized, in all 13 were confirmed.

Mount Pleasant, Pa.—At our Easter communion in Mt. Pleasant, eight persons were received by confirmation, this congregation has nearly doubled in numbers during the last six years. Should it continue at the same rate for the next six years it will be numerically the strongest church in the place.

St. Thomas, Pa.—The holy communion was administered in St. Thomas congregation, Rev. J. A. Wickert, on Easter morning, at which occasion 12 persons were received into church communion, 10 of these by confirmation.

Harrisburg, Pa.—Holy week in the Salem Reformed church, Harrisburg, Rev. W. H. H. Snyder, pastor, was devoutly observed. Twenty persons united with the church. On Good Friday night, 18 were confirmed, 7 of whom received the sacrament of holy baptism. The Easter communion was the largest in the history of the present pastorate. The Sunday-school services in the afternoon were interesting and well attended. One feature of the decorations in this church was a beautiful cross and crown, made of white flowers, presented by Mrs. Catharine Dickel, in memory of her son, Albert, a bright and promising lad, who fell asleep in Jesus, Jan. 24, 1884. The pastor was assisted at the communion by Rev. D. B. Schoedler.

Middletown, Md.—Services were held at Middletown, Md., during Passion Week. A class of 19, mostly young men, was confirmed on Friday morning. The communion on Easter Sunday morning was very largely attended. The pastor, Rev. T. F. Hoffmeister, was assisted by Mr. Calvin B. Heller, of the graduating class of the Theological Seminary, with whose services the congregation was highly pleased, and on Sunday also by Rev. H. W. Hoffmeister.

Philadelphia, Pa.—The Easter services at the First Reformed Church, in this city, Rev. D. Van Horne, D. D., pastor, were of an interesting and pleasant character. The congregation is at present occupying the first story of its new church, which, on this occasion, was newly carpeted and tastefully decorated. The pastor was assisted by Rev. Dr. Burrows of the Presbyterian Church. The additions were 31—3 by certificate, 8 by adult baptism, 17 by confirmation and 3 by renewed profession. The Sunday school held its 78th anniversary in the evening. The singing and exercises were appropriate to the occasion. Addresses were made by ex-Governor Pollock and the pastor.

German Churches.

Bethlehem Church.—Rev. J. G. Neuber, pastor. Additions by confirmation, 52.

St. Mark's Church.—Rev. G. A. Scheer, pastor. Additions, by confirmation, 43.

St. Paul's Church.—Rev. A. E. Dahman, pastor. Additions, 31 by confirmation. The Sunday-school held its anniversary in the evening.

St. Luke's Church.—Rev. W. Walenta, pastor. Additions by confirmation, 11.

Emanuel's Church, Bridesburg.—Rev. B. Forster. Additions, 14 by confirmation.

OUR OWN CHURCH.

Synod of the United States.

Sunday-school Convention, Jonestown, Pa.—On Easter Monday the sixteenth quarterly meeting of the "Home Sunday-school Convention" of the Swatara charge, Rev. T. Kessler pastor, was held in the Reformed Church, Jonestown, Pa., interesting and important topics relating to Sunday-school work were discussed. E. B. Shuey, Esq., was elected President and L. A. Gerbit, secretary for the ensuing year.

Oley, Pa.—Rev. Isaac S. Stahr, of Bucks Co., has recently been elected pastor of the Oley charge in Berks county, Pa., lately served by Rev. D. E. Schoedler, who has resigned to go to California. The charge consists of four congregations, and Rev. Stahr was elected unanimously. Rev. S. lately served the Reformed mission at Lock Haven, Pa.

Potomac Synod.

Claysburg, Pa.—The celebration of the holy communion at Claysburg, Pa., Rev. W. M. Andrews, pastor, on the 16th ult. was an interesting occasion. Six young persons were confirmed and three infants were baptized.

Paria, Pa.—Communion services were held by Mount Zion congregation, Greenfield charge, Rev. W. M. Andrews, pastor, on April 6th. It was very large and solemn. Eight persons were received into the church and seven infants were baptized. The pastor is greatly encouraged in his work. In this congregation \$15 was raised, for Beneficiary Education.

Newton, N. C.—We clip the following from the "Newton Enterprise." A large congregation assembled at Grace church the fifth Sabbath in March to hear a sermon from the popular young pastor, Rev. A. P. Horn, of the Reformed congregation in the German language.

The entire service was in German. The singing was much enjoyed, though only a few participated in it. A large number of aged persons from far and near were present who understand German. To these the service was indeed refreshing. The entire congregation was attentive, although few of the younger portion of it could understand much that was said.

After the sermon the pastor explained that the service was not intended to excite or gratify curiosity, but to be a tribute of respect to those noble German ancestors who founded the German churches in this region and who contributed so much to the welfare and prosperity of a large portion of the State. His remarks on this topic were eloquent and patriotic.

Shippensburg, Pa.—The parsonage which was begun last September by the congregation at this place is now occupied by the pastor, Rev. J. B. Shontz, and is said to be one of the most comfortable and complete parsonages in the Chamber-

land Valley. It is built of brick, large and in good style. The Ladies' Mite Society furnished the gas fixtures, and a handsome Brussels carpet for the double parlors, hall and stairs, from the firm of G. S. Griffith & Co., Baltimore, Md.

Gettysburg Classis.—At a special meeting of Gettysburg Classis the following business was transacted:

New Members Received.—Rev. T. J. Barkley from the East Susquehanna Classis, and Rev. M. H. Sangree from Juniata Classis.

Culls Confirmed.—From Second Hanover charge to Rev. H. Hilbish. From Gettysburg charge to Rev. T. J. Barkley. From Arendtsville charge to Rev. M. H. Sangree.

Virginia Classis.—At a special meeting of Virginia Classis held at Woodstock, Va., on the 31st ult., the Rev. G. H. Martin of the Woodstock charge, was dismissed to the Classis of Maryland, and the Rev. A. R. Kremer of Winchester, Va., was dismissed to the Tuscarawas Classis, Synod of Ohio. Dr. Martin goes to accept of a call to the Burkittville charge, and the Rev. A. R. Kremer goes to accept a call to Canton, Ohio.

St. Thomas, Pa.—Zwingli memorial services have been held in the three congregations composing this charge. Trinity Reformed Church at St. Thomas was tastefully adorned, and the services both morning and evening were well attended.

Personal.

Martinsburg, W. Va.—We are informed that Elder Charles P. Matthei and wife celebrated, on Easter Monday evening, their silver wedding. It proved to be a most happy and joyous occasion. After the guests were all assembled their children, Louis and Katie, ushered the bride and groom into the presence of Pastor Hoffmeister, who in the name of those assembled tendered them most hearty congratulations and good wishes. Then in a very happy style, Master Enker, of Richmond, Va., reciting in German a poem prepared for the occasion, presented a most beautiful silver wreath to the bride which she wore upon her head during the rest of the evening. The company, repairing to the dining-room, sat down and did full justice to a most sumptuous feast of good things, seasoned with much good nature. Friends were present from Charlesown, W. Va., Richmond, Va., Baltimore and Philadelphia. Many costly gifts in silver were added to their stock of useful and ornamental household furniture. The friends of the bride and groom not present will join in hearty congratulations and good wishes of those that were present.

Rev. W. C. B. Schulenberg, recently of St. Petersburg, Pa., is for the present with his family sojourning in Martinsburg, W. Va.

Synod of the North-West.

Riga, Michigan.—A new congregation was organized at this place. Its beginning is small like all beginnings. From a few families who entered the organization, it has now ten. Thus the Germans report, viz.: by families, which is evidently proper according to our Constitution and the early conception of Christianity. May the mustard seed produce a large tree. "For who hath despised the day of small things?"

Clerical Register.

The address of Rev. H. J. Welker is changed from Coopersburg to Stouchsburg, Pa.

MEETING OF THE CLASSES.

Synod of United States.

East Pennsylvania.—Easton, Northampton Co., Pa., May 23, 1884.

Goshenhoppen.—Friedensberg, Berks Co., Pa., May 18, 1884.

Tobacco.—South Bethlehem, Northampton Co., Pa., May 23, 1884.

East Susquehanna.—Bloomsburg, Columbia Co., Pa., June 4, 1884.

Lancaster.—Hummelstown, Dauphin Co., Pa., June 5, 1884.

Philadelphia.—North Wales, Montgomery Co., Pa., June 6, 1884.

Lebanon.—Orphans' Home, Womelsdorf, Berks Co., Pa., June 12, 1884.

Synod of Pittsburg.

Allegheny.—St. Paul's Church, Sugar Creek Charge, Armstrong Co., Pa., May 23, 1884.

Somerset.—New Centreville, Somerset Co., Pa., June 4, 1884.

St. Paul's.—Greenville, Mercer Co., Pa., June 5, 1884.

Clarion.—Du Bois, Clearfield Co., Pa., June 5, 1884.

Westmoreland.—Scottsdale, Westmoreland Co., Pa., June 5, 1884.

Synod of Potomac.

Mercersburg.—Marion, Franklin Co., Pa., April 30, 1884.

Carlisle.—Duncannon, Perry Co., Pa., May 15, 1884.

North Carolina.—Mt. Hope Church, Guilford Co., N. C., May 22, 1884.

Gettysburg.—Spring Grove, York Co., Pa., May 29, 1884.

Virginia.—Martinsburg, Berkeley Co., W. Va., June 4, 1884.

Zion's.—Shrewsbury, York Co., Pa., June 6, 1884.

Maryland.—Clearspring, Washington Co., Md., June 11, 1884.

Portland-Oregon.—Near Oak Point, Cowlitz Co., Wash. Terr., June 12, 1884.

San Francisco.

NOTICE.

The Board of Visitors of the Theological Seminary at Lancaster, will meet in the College Building this year, on Tuesday, April 29th, at 3 o'clock, P. M., for the transaction of its usual business.

The members are as follows:—Revs. A. H. Kremer, D. D., Theodore Appel, D. D., Daniel M. Wolf, Samuel Wagner, D. D., Charles F. McCauley, D. D., Charles G. Fisher, E. R. Eschbach, D. D., J. H. Apple, D. D., W. H. H. Deatrack, J. O. Miller, D. D., T. C. Porter, D. D., A. E. Truxal.

They will observe the change of time this year in the meeting.

THEODORE APPEL, Secretary.

NOTICE.

The annual meeting of the Board of Commissioners for Foreign Missions will be held in Salem's Reformed Church, Harrisburg, Pa., on Tuesday, May 15th (6th), at 2 P. M. Members of the Board are urgently requested to attend.

THOMAS S. JOHNSTON, Secretary.

ANNOUNCEMENT.

The Liturgical Commission will meet in the basement of the Peace Street Reformed Church, Baltimore, May 8, 1884, at 9 A. M.

C. Z. WEISER, Chairman.

April 14, 1884.

AWARD OF PREMIUM FOR TRACT NO. 3.

We are in receipt of the following note from the Secretary of Committee of Award of Premium for Tract No. 3.

REV. CHAS. G. FISHER:

Dear Brother:—The committee designated by you to select the best Tract on "Church Literature—its aims, benefits, and circulation," received seven manuscripts, and from among the number thus competing for the premium of \$20 in gold gives the award to the Tract signed Eschbach.

Respectfully,

REVS. DR. D. VAN HORNE,
GEO. H. JOHNSON,
DR. D. E. KLOPP,
JAMES CRAWFORD,
L. D. LEBERMAN,
AND CHAS. SANTEE,
JOHN KEIPER.

Philadelphia, April 15th, 1884.

On receipt of this notification from the committee, the Premium offered was sent to the one entitled to it. It is deemed proper not to follow precedent in giving to the public the name of the writer of the Tract, letting it rest upon its merits. In this we have the concurrence of the writer himself—having heard from him in acknowledging receipt of Premium.

The new Tract will be out in a short time, and it is hoped it will have a wide circulation. It will be offered at a mere nominal rate, as it is our desire that it be extensively read and be instrumental in doing all the good for the cause it is designed to do.

We extend thanks to the committee for the satisfactory manner in which it discharged the duty imposed upon it.

CHAS. G. FISHER.
Philadelphia, April 19, 1884.

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JOHN B. ROTH,
Treasurer Theological Seminary.
Lancaster, April 18, 1884.

Religious Intelligence.

At Home.

The Rev. F. T. Bartlett has been nominated by the Board of Overseers to the vacant Professorship of Ecclesiastical History in the Divinity School of West Philadelphia.

The Chinese Sunday-school at the Tabernacle Baptist Church, on Chestnut street, above Eighteenth, under the direction of Mr. C. R. Blackall, increases in numbers. The young men make rapid progress in English.

The statistics of the Moravian Church of the American Province for 1883 show that there are 10,032 communicants, indicating an increase of 104; 1,577 non-communicants and 5,213 children, making a grand total of 16,822 in the Moravian community. The number of infant baptisms was 453; of adults, 531. Of scholars in the Sunday-school there are 8,658.

The triennial Synod of the Moravian Church which will meet at Lititz, Lancaster county, next month. The opening session is appointed for Wednesday evening, May 21st. The plan of union which was laid before the Synod of 1881 at Bethlehem, Pa., by which the Moravian churches of the Southern States were to unite with those in the North and West, has not been accomplished.

The large bronze statue of Martin Luther, which will be erected in Washington City May 21st, arrived in Baltimore on Wednesday from the foundry in Saxony. The statue weighs upwards of three tons, is 11 1/2 feet high, and, it is said, the perfect facsimile of the Luther figure in the celebrated Reformation group at Worms. The ceremonies attending the unveiling of the statue will extend over several days, beginning on Sunday, May 18.

Rev. L. F. Kampmann, a native of this city, since 1879 pastor of the Moravian Church, York, Pa., has signified his intention to retire from the active ministry after the Synod, on account of advancing years. Mr. Kampmann has filled a number of important offices during his ministry of over 40 years, including the editorship of the Church papers, the Presidency of the Theological Seminary, and from 1875 to 1879, the office of Provincial Elder. Mr. Kampmann expects to remove to Bethlehem, Pa.

For eleven months of the year to March 1st the total receipts for the Board of Church Erection of the Presbyterian Church amounted to \$110,496. Two hundred and seventeen churches have been aided so far. It is stated that the Board of Foreign Missions will need \$175,000 to meet its indebtedness for the year closing May 1st. The Woman's Foreign Missionary Society is desirous of securing a number of missionary candidates. The field is represented as large and the laborers few.

The trustees of the Protestant Episcopal City Mission, at 411 Spruce street, have concluded to give up the property at 1356 Spring Garden street, which they purchased from the Coffin Cemetery estate and intended to use as a home for female consumptives. The price paid for the building was \$19,000, but some objection having been made to its use for this purpose, it has been thought best to seek for another locality. A payment of \$2,500 has already been made to the Treasurer of the Home as a part of the purchase money for the Spring Garden street property. The old Home on Spruce street will be retained for male consumptives.

Abroad.

The Jesuits conduct a great college for the sons of the high nobility at Felicitas, Tyrol. They have at present 410 youths in their care, nearly half of which belong to Roman Catholic families in Prussia.

The "Bonifance Union" is a German Roman Catholic Home Mission Society with an income and outlay of \$169,000 yearly. It supports 474 "missions," many of which are established in purely Protestant districts.

The students of the university of Koenigsberg in Prussia have formed an academic missionary society, the members and promoters of which belong to all the branches of the institution. It is felt more and more throughout Germany, that mission work is not restricted to the clergy, but a privilege granted to all Christians.

The Lutheran Church in the province of Hanover consists of 1078 pastoral charges with an average of 1573 souls to the charge. Saxony has about the same number of charges, but the average is 2775 souls. The Lutherans in East Prussia have 465 charges with the high average of 3588 souls. The largest charge in the Pennsylvania Synod has 1900 confirmed members.

The university of Edinburgh has conferred the honorary degree of D. D. on two prominent French Protestants, F. Godel of the theological faculty at Newthar in Switzerland, and E. de Pressense, of Paris. Professor Franz Delitzsch declined the degree, as he was created honorary doctor of divinity by another British university long ago and had to promise that time not to accept a like distinction from any other university.

The Turkish Government has closed two Protestant common schools in the Harput field and another similar school in the Sivas field. The Protestants in one of these places were told that they must send their children to the schools of the old Church Armenians. The movement seems to be a general one, which has for its object the closing up of the educational work of the American missionaries, the authorities having received the impression that the United States Government does not in the enjoyment of rights enjoyed by other foreign residents.

The Bithynia Union's Executive Committee at Constantinople has issued a circular authorizing the churches to enter upon the experiment of local conferences for co-operation, proposed by the missionaries of the different station fields. Another step toward executing in the Western Turkey Mission, the co-operation resolutions passed by the Board at Detroit, is a call which has been sent out for a general Conference, to be held at Constantinople in May and to be composed of an equal number of missionaries and native delegates. The conference is expected primarily to consider the means of placing the Bithynia Union and its Western Turkey Mission in the Bithynia Union and its Western Turkey Mission, will hold their annual meetings at Constantinople, at about the same time, the action of the conference can be put into immediate effect.

The following is a translation of the declaration referred to last, as put forth by the bishops and representative theologians of the Swedish Church: "1. In consequence of existing circumstances we, the undersigned, beg to declare that on account of the peculiar relations within our Church, especially with respect to the position which certain dissenters assume towards the Church, we consider it particularly unseasonable for the Evangelical Alliance at Stockholm to summon a general conference should take

place during the present year, we, for our part, decline participating in it. 2. That we are sure that our conviction and position in this matter are those of a very large majority of the Swedish clergy—A. N. Sundberg, Archbishop of Upsala; E. G. Bring, Bishop of Linköping; W. Flensburg, Bishop of Lund; C. H. Rundgren, Bishop of Carlstad; Fr. Febr, Pastor Primarius of Stockholm; A. T. Stromberg, Bishop of Strengnas; G. P. Björck, Bishop of Göteborg; L. Landgren, Bishop of Hernösand; J. Andersson, Bishop of Västerås; P. Sjöberg, Bishop of Kalmar; G. A. Anjou, Bishop of Wisby; C. A. Torin, C. A. Cornelius, Martin Johansson, H. K. Gervellius von Schiele, U. R. F. Sundelin, G. J. Nowby, Professors of Theology at the University of Upsala; G. Olbers, Cl. Warholm, A. G. L. Billing, M. G. Rosenius, P. G. Eklund, Professors of Theology at the University of Lund.

In view of this situation of affairs has been issued: Evangelical Alliance for the U. S. of America, No. 32 Bible House, Astor Place, New York, April 2, 1884.

Dear Sir: At the meeting of the Executive Committee, held March 21st, information having been received that our European brethren deem it inexpedient that a General Conference be held in Sweden this year—it was voted to rescind all our previous action relating to the proposed Conference at Stockholm. Very truly yours, NORMAN FOX, General Sec'y.

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No watch is sent from the factory which has not been run six days in varying positions, and carefully regulated. The test during the six days is a very severe one; all must come up to the standard, or be sent back to the work-room. Hence, low-priced watches have been the very poorest of investments, being of no value as a time-keeper, and a constant annoyance and source of expense to the owner. This watch is composed of less than one-third the usual number of parts in a watch, which are so arranged as to be easily cleaned and repaired. It runs 27 hours with one winding, and will wear for years.

Mechanism of the Watch.
On winding up the watch, the plate turns around, thus coiling up the spring. There is no possible danger of over winding or breaking the spring in that way, for when the spring is wound up, a strong top motion or ratchet catches in the case itself and holds everything firm. You may twist off the stem, but you cannot break the spring. Moreover, the spring is very thin and therefore less liable to break under rough usage. The interior machinery of the watch consists of three wheels and a half spring and balance wheel. This is the whole story—A spring, a revolving wheel, balance wheel, and a train of three wheels. Taking every part, screws, pins, wheels, case, spring and fittings, there are only fifty-eight parts in all, as against usually 150 to 200 pieces. There is another point in connection with the watch. If all the wheels revolved around the centre of the case every hour, it is evident that the bearing of all the wheels, those parts that wear the most, will be continually shifting their position. The pressure or weight upon the bearings will be continually changed—if there is any wear it will be distributed equally. The wear is distributed on all the working parts alike, a mechanical description of which will be found in a book accompanying each watch. A watch made by hand would cost as much as a cottage by the seashore or a small yacht, and would take about as long to build. So perfect is the machinery used in the manufacture of this watch, and so exact are all the parts, that they go together at once, the first time, and revolve without fitting, or with so little that it does not materially add to the cost. This is the secret of the cheapness of the watch. So well known have these watches become, thousands are buying them in preference to higher priced watches—over 100,000 have been made and sold the past 12 months. The Company are now making six hundred watches every day, or one a minute. You would imagine the whole country supplied by this time. By no means—for, in fact, it is Everybody's Watch.

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Yours very truly,
WILLIAM B. DWIGHT, President of Natural History, Vassar College, BROOKLYN, New York, October 10, 1881.
GENTLEMEN—One of your watches was presented to me at the beginning of the past season by one of the officers of this road. I was responsible for the time used on the road. I started at once by your watch. Mr. Dwight, every morning during the season, and compared the watch with a chronometer at the Long Island Depot, and found my watch did not vary half a minute the entire season. This statement is truthfully correct.
(Signed),
WM. S. BIRDENBURGH, Depot Master Brooklyn, Bath & Coney Island R. R.
GENTS—Of the watches bought of you 20th June, anxious to know what the way of time-keepers, I hung up two alongside my chronometer, on board my vessel, "James Slater," on voyage from New York to Para, South America, and found, after running two days, they did not vary 1/2 of a minute. I recommend them with pleasure.
"James Slater," Captain of the vessel "James Slater."
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TIME TABLE—MAY 21st, 1883.

| Stations. | N. O. | Acc'n | Sch'n | Pha. | Carl. | Hb'y. |
|------------------|-------|-------|-------|-------|-------|-------|
| UP TRAINS. | | | | | | |
| Leave Baltimore | 11:30 | A. M. | 7:30 | A. M. | 7:30 | A. M. |
| " Philadelphia | 11:30 | A. M. | 7:40 | A. M. | 11:05 | A. M. |
| " Harrisburg | 7:35 | A. M. | 11:30 | A. M. | 7:35 | A. M. |
| " Mechanicsburg | 7:35 | A. M. | 11:30 | A. M. | 7:35 | A. M. |
| " Carlisle | 7:35 | A. M. | 11:30 | A. M. | 7:35 | A. M. |
| " Newville | 7:35 | A. M. | 11:30 | A. M. | 7:35 | A. M. |
| " Shippenburg | 7:35 | A. M. | 11:30 | A. M. | 7:35 | A. M. |
| " Chambersburg | 7:35 | A. M. | 11:30 | A. M. | 7:35 | A. M. |
| " Greencastle | 7:35 | A. M. | 11:30 | A. M. | 7:35 | A. M. |
| " Ar. Harrisburg | 7:35 | A. M. | 11:30 | A. M. | 7:35 | A. M. |
| DOWN TRAINS. | | | | | | |
| Leave Harrisburg | 8:00 | A. M. | 7:40 | A. M. | 8:00 | A. M. |
| " Greencastle | 8:00 | A. M. | 7:40 | A. M. | 8:00 | A. M. |
| " Chambersburg | 8:00 | A. M. | 7:40 | A. M. | 8:00 | A. M. |
| " Shippenburg | 8:00 | A. M. | 7:40 | A. M. | 8:00 | A. M. |
| " Newville | 8:00 | A. M. | 7:40 | A. M. | 8:00 | A. M. |
| " Carlisle | 8:00 | A. M. | 7:40 | A. M. | 8:00 | A. M. |
| " Mechanicsburg | 8:00 | A. M. | 7:40 | A. M. | 8:00 | A. M. |
| " Harrisburg | 8:00 | A. M. | 7:40 | A. M. | 8:00 | A. M. |
| " Philadelphia | 8:00 | A. M. | 7:40 | A. M. | 8:00 | A. M. |
| " Baltimore | 8:00 | A. M. | 7:40 | A. M. | 8:00 | A. M. |

* On Saturdays this train will leave Harrisburg at 5:30 P. M.
† Monday Morning Accommodation.

C. V. R.—SOUTH PENN. BRANCH.

| Mixed Train | Mail Train | Mail Train | Mixed Train |
|-------------|------------|------------|-------------|
| A. M. | P. M. | P. M. | A. M. |
| 9:50 | 4:15 | 4:15 | 8:45 |
| 10:00 | 4:30 | 4:30 | 8:50 |
| 11:30 | 6:15 | 6:15 | 9:30 |
| 12:00 | 6:45 | 6:45 | 9:50 |
| 12:15 | 6:55 | 6:55 | 10:15 |
| P. M. | P. M. | P. M. | P. M. |

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